

Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV on 28th June 2002

Continuing with the theme of the Divine attribute of *al-Nur* (*The Light*) in the sermon by means of Quranic verses, the *Ahadith* and various commentaries.

The Holy Prophet (peace and blessings of Allah be on him) had warned that after his time people who would be guardians over others would extinguish the light of the *Sunnah* [Prophetic practice]; he enjoined not to obey these people:

It was narrated from Abdullah ibn Masud that the Prophet ﷺ said: *Among those in charge of you, after I am gone, will be men who extinguish the Sunnah [Prophetic practice] and follow innovation. They will delay the prayer from its proper time. I asked 'O Messenger of Allah, if I live to see them, what should I do?' He replied: You ask me, O Ibn Abd! What you should do? There is no obedience to one who disobeys Allah.*¹

The Promised Messiah (on whom be peace) said that Allah has declared *The Holy Quran* as a *Noor* or light that the disbelievers wish to extinguish with the puff of their mouths, however it is they themselves who are humiliated and disgraced and that none and nothing can put out the Divine Light:

If this movement had not been from Allah then none of the prophecies would have been fulfilled and I would not have succeeded, however, his message was Allah's light and it was going to be accomplished without doubt.²

The Holy Prophet (peace and blessings of Allah be on him) said that Allah the Exalted conceals Himself in His Light and if He were to remove it, His unimaginable brilliance would smoulder all creation:

It was narrated that Abu Musa said: The Messenger of Allah stood up among us and said five things. He said 'Allah does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. The deed done during the day is taken up to Him before the deed done during the night, and the deed done during the night before the deed done during the day. His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches.'³

Allah's chosen people, such as the Prophets are granted a light that is independent and other righteous people acquire light from them that they then exude just as the moon reflects the sun's light.⁴

¹ Abu Abdullah Muhammad ibn Majah. *Sunan ibn Majah*.

² Hazrat Mirza Ghulam Ahmad. *Tadhkiratush Shahadatayn [The Narrative of Two Martyrdoms]*. (Ziya al-Islam, 1903). *Ruhani Khazain*: xx.

³ Ibn Majah.

⁴ Ahmad. *Sat Bachan*. (Ziya al-Islam, 1895). *R. K*: x. 189, 190.

The Holy Quran declares that the Holy Prophet (peace and blessings be on him) was the one who took people out of darkness and into light, people who sought his blessed company, observed his pious ways and imbued them and thus came towards light:

... many types of light were combined in the blessed person of His Holiness the Seal of the Prophets, peace and blessings of Allah be upon him, and upon these lights descended the heavenly light of divine revelation, and thereby the blessed being of the Seal of the Prophets became a compendium of lights.

In sum, what this signifies is that the very philosophy behind the descent of the light of revelation is that it only descends upon light and never upon darkness, for bounty is conditional upon affinity, and darkness has no affinity with light. Rather, light has affinity with light and the All-Wise God never does anything without taking affinity into consideration. Thus, in bestowing the grace of light, His law is that greater light is bestowed only upon those who already have some portion of it—those who have none, are given none. Only those who possess the light of their eyes will receive light from the sun; the blind will be blind even to the sun. Those whose inner light is dim will receive only a little of the [divine] light, while those whose inner light is greater will receive it to a higher degree.

In the entire range of human nature, the Prophets are those high personages who have partaken of this inner light so abundantly and so perfectly that they have become the very embodiment of light. This is why *The Holy Quran* calls the Holy Prophet, peace and blessings of Allah be upon him, Light and *siraj-e-munir* [a lamp that gives bright light], as it is said:

O People of the Book! There has come to you Our Messenger who unfolds to you much of what you had kept hidden of the Book and overlooks much. There has come to you now from Allah a Light and a clarifying Scripture.

The Holy Quran. Al-Maidah [The Banquet]: 16.

Also as a Summoner unto Allah by His command and as a radiant Lamp.

Al Ahzab [The Confederates]: 47.

Herein lies the wisdom as to why such light of revelation—for which extraordinary and perfect inner light is a requirement—was bestowed only upon Prophets and was confined to them alone. The clear argument Allah the Almighty gives in the above analogy falsifies the statement of those who, in spite of admitting to the differences in human Herein lies the wisdom as to why such light of revelation—for which extraordinary and perfect inner light is a requirement—was bestowed only upon Prophets and was confined to them alone.

We have revealed this magnificent Book to you, so that you may bring mankind out of every kind of darkness into light.

This is an indication that *The Holy Quran* removes every kind of doubt and misgiving that passes through a man's heart. It eradicates all kinds of corrupt thoughts and bestows the light of perfect divine enlightenment. That is to say, it bestows all the insights and verities that are needed for turning towards God and believing in Him.⁵

The beneficence of light comes to those who have enlightenment and that the Holy Prophet (peace and blessings be on him) was the ultimate recipient of luminosity.

⁵ Ahmad. *Barahin e Ahmadiyya*: iii. (Safir e Hind Press, 1882). R. K. 195^{f11}, 196^{f11}, 225. English: (Islam International Publications Ltd, 2014). 96, 129.

